

Chapter Five: The Jews

The image of the Jews in the Egyptian school textbooks, both in history and at present, is negative. In fact, no Jewish individual is ever presented positively, except for some Biblical figures and Albert Einstein. The presentation of Jewish history is, in considerable part, lacking and often distorted, with negative attributes being sometimes attached to the Jews within the text. Quite surprisingly, the harshest expressions against the Jews appear in the context of the relations between the Prophet Muhammad and the Jews of Arabia, rather than in the context of the present conflict. But there are several cases in which the negative attributes of the Jews in the time of Muhammad are said to exist among the Jews in our time as well. Some of the recurring negative traits attributed to the Jews as a nation are: malice, greed, treachery, exploitation of others, fomenting dissension, deception, racism, arrogance, hypocrisy, trickery, hostility, and similar traits. In some books it is recommended that the Jews' characteristics be learned so that the proper attitude towards them be adopted. References to Zionism (the Jewish national movement), although generally negative, are relatively few.

The Jews of Biblical Times

Jewish Biblical history is depicted through the prism of Islam – including the idea that the Holy Land (“the Land of Jerusalem” in the commentary on the Qur’an) was assigned by God to Moses’ people. Few additions – such as presumed dates – are taken from Western scientific sources. In some cases where there are incongruities between the Islamic version of a text and that of the Bible, the latter is dismissed as incorrect. The Egyptian textbooks repeat and emphasize negative references to the Jews by the Qur’an.

Adam is the name of the father of mankind. It is said that it is a Hebrew name derived from “adamah” which means “soil”.

Commentary of Surat Al-Kahf, Grade 9, (2002) p. 132

Then Abraham came out of Babylon with some of the believers and went to the land of Palestine.

Islamic Religious Education, Grade 4, Part 1, (2002) p. 3

Jacob, peace be upon him, appeared by this name in the Qur'an sixteen times. He was also called by the name Israel, that is, the best [one in the eyes] of God, or servant of God.⁷ He is the son of Isaac, peace be upon both of them." **Studies in Theology: Prophecies, Grade 10, (2002) p. 16**

Opinions that Deserve to be Disregarded

There are some other opinions by some of the commentators regarding the meaning of [this] noble verse [about Joseph and the wife of Potiphar] which we have deemed advisable to ignore, because there is no logical evidence for them, neither a traditional, nor linguistic. But they are [pure] Israelite illusions that contradict the morals of God's faithful servants, of whom first and foremost is Joseph.

Studies in Theology: Prophecies, Grade 10 (2002) p. 72

...The departure of our lord Moses, may peace be upon him, from Egypt to Palestine.

Islamic Religious Education, Grade 4, Part 2, (2002) p. 21

Moses went out of Egypt to Midian in southern Palestine.

Islamic Religious Education, Grade 4, Part 2, (2002) p. 34

A dialogue between Moses and his people

A dialogue between Moses and his people

"Bear in mind the words of Moses to his people. He said: Remember, my people, the favor which God has bestowed upon you. He has raised up prophets among you, made you kings, and given you that which He has given to no other nation. Enter, my people, the holy land which God has assigned to you. Do not turn back, and thus lose all. Moses, they replied, a race of giants dwells in this land. We will not set foot in it till they are gone. As soon as they are gone we will enter. Thereupon two God-fearing men whom God had favored said: Go in to them through the gates, and when you have entered you shall surely be victorious. , If you are true believers, put your trust in God. But they replied: Moses, we will never go in as long as they are in it. Go, you and your Lord, and fight. Here we will stay. Lord, cried Moses, I have none but myself and my brother. Keep us apart from these wicked people. He replied: They shall be forbidden this land for forty years, during which time they shall wander homeless on the earth. Do not grieve for these wicked people." (Al-Ma'idah, 20-26)

⁷ Yisra-el, according to Biblical interpretation, means "one who strives with divine beings", after the mythical struggle of Jacob with the angel (Genesis 32:29).

Meanings of some words and phrases:

...

The holy land: the land. It is said that it is the land of Jerusalem.

Which God has assigned for you: promised you that it would be yours

...

[Interpreted version:]

Remember, O Muhammad, when Moses said to his people: "Remember gratefully and obediently God's favors upon you, as He has selected many prophets from among you and made you venerable like kings, after you had been humiliated in the Kingdom of Pharaoh, and He has granted you other favors, which no other people has been given. O people, obey God's commandment and enter the holy land that God has ordained that you shall enter and do not flee from its giant people, for then you will lose God's support and favor." The Children of Israel – disobeying God's order – said "O Moses, there are giants in this land against whom we have no power. We will not enter it so long as they are in it. If they are taken out of it – we will enter it."

Two men of their leaders who feared God, and He had bestowed upon them faith and obedience, said: "Enter the city gate against the giants by surprise, for if you do that you will have victory over them, and trust God." [But] they insisted on disobeying and said: "O Moses, we shall not enter this land so long as the giants are in it. Let us be and go, you and your Lord, and fight the giants. We shall stay in this place." There is in this phrase – as we see – disrespect in their speech toward God and His messenger. Then Moses fled to his Lord saying: "O Lord, I have no power over anyone, except myself and my brother, so judge between us and these stubborn and stupid people in your justice." God answered Moses' wish and forbade those disobedient ones to enter this holy land for forty years, during which they would wander in the land, rove in the desert, and would not be guided in any direction in order to get out of it. God said to Moses comforting him: "Do not grieve for what has befallen them because they disobeyed God's command and they deserve His punishment."

What the noble verse points to

- The natural [character] of Moses' people is [their] negative attitude and looking for ease [in life]

Islamic Education, Grade 11, (2002) pp. 32-34

Believers, do not behave like those who slandered Moses... [i.e.,] his people to whom God had sent him. The Holy Qur'an describes [several] cases of their slander of him. They said to him: "O Moses, make for us an idol." They [also] said: "We shall not believe until we see God clearly." ... God's Messenger said: "Moses was a modest man who covered himself and his skin was never seen. Some of the Children of Israel slandered him and said: 'He

would not cover himself so much unless there was some defect in his skin, whether leprosy or [some other] malady...”

Commentary on the Surahs of Al-Nur and Al-Ahzab, Grade 10, (2002) p. 309

[God] has forbidden them [i.e., the Muslims] to be like the Children of Israel in their slandering of their prophet.

Commentary of the Surahs of Al-Nur and Al-Ahzab, Grade 10 (2002) p. 310

Who were the ones that slandered Moses?

Commentary of the Surahs of Al-Nur and Al-Ahzab, Grade 10 (2002) p. 315

“The Children of Israel were guided by the prophets. Whenever a prophet died, a prophet succeeded him”, changing their situation, removing the changes they introduced into the rules of the Torah, as well as other things such as seeing that the oppressed gets his rights from the oppressor.

Selected Prophetic Sayings [Ahadith]..., Grade 11 (2002) p. 96

David, the son of Jesse of the tribe of Judah of the Children of Israel, was born in Bethlehem in 1085 BCE approximately. He is the one who killed Goliath, as is said in the Holy Qur’an... He died in 1000 BCE approximately.

Studies in Theology: Prophecies, Grade 10 (2002) pp. 16-17

As for what was mentioned by some of the commentators, that by the ewe lamb here a woman is meant and that David illegally took away the wife of one of his military commanders by an artifice he had devised against him – that is [one] of the fabricated Israiliyyat [Jewish traditions that found their way into Muslim commentary of the Qur’an] and the fables that contradict what God had given his prophet David, that is, true belief, nobility of character, much worship and obedience [to God], and chastity that would keep him away from anything contradicting manliness and honor.

Studies in Theology: Prophecies, Grade 10 (2002) p. 77

Solomon, the son of David... was born in Jerusalem (Urushalim – Al-Quds) around 1043 BCE and died in 975 BCE. David and Solomon were mentioned in many verses of the Holy Qur’an.

Studies in Theology: Prophecies, Grade 10, (2002) p. 17

In the reign of Balkis [the legendary name of the Queen of Sheba in Islamic tradition] God’s prophet, Solomon the Wise, appeared in Tadmor [Palmyra].

Language Exercises, Grade 9, (2002) p. 14

Elias, the son of Pinhas [sic], son of Eliezer [sic], son of Aaron, Moses' brother, is known in the Israelites' book by the name Elijah. God sent him to the Children of Israel when they worshipped idols.

Elisha is the son of Shafat. He died in 840 BC approximately and was buried in Samaria in Palestine.

Studies in Theology: Prophecies, Grade 10 (2002) p. 18

Nebuchadnezzar was famous for his skills and firmness in war. The Jews of Palestine revolted in his reign, so he hurried to their capital Jerusalem (Al-Quds), destroyed it and took a certain part of its people captive. When the Jews revolted again ten years after that (586 BC) Nebuchadnezzar destroyed their capital completely and this time he took to Iraq some forty thousand Jews whom he enslaved in Babylon.

Egypt and the Civilizations of the Ancient World, Grade 9 (2002) p. 136

“In the book We solemnly declared to the Israelites: Twice you shall do evil in the land. You shall become great transgressors.” (Al-Isra', 4) That is, We notified the Children of Israel in the Torah... that they would do evil in the land twice and would be very haughty over [other] people with no justification, which would cause them loss and destruction.

Studies in Theology: Spiritual Matters, Grade 9, (2002) p. 154

The Jews in Post-Biblical Ancient and Medieval Times

Hadrian: A Roman emperor (116-138), who succeeded Trajan in power. By the time he ascended the throne, the revolt of the Jews in Alexandria, which had broken out in his predecessor's reign, had already been put down... (The relations between the ruling authorities and the Jews who lived in the city of Alexandria were bad.)... At the end of Hadrian's reign the Jews started another uprising, though less important.

Egypt and the Civilizations of the Ancient World, Grade 9, (2002) p. 217

There then lived in Alexandria a large number of Greeks and Jews... In spite of [the fact that] the Jews of Alexandria were granted all the rights and privileges enjoyed by them during the times of the Ptolemaic [kings], the conflict between the Greek and Jewish inhabitants of Alexandria was renewed, as a result of discrimination in [their] treatment. The eruption of a clash between members of these two communities was inevitable.

Egypt and the Civilizations of the Ancient World, Grade 9, (2002) p. 224

The Jews in the [Arabian] Peninsula showed extremism against the Christians of Najran, so they kindled a fire in a trench and led to that fire twenty thousand Christian believers.⁸

Islamic Notions in Environmental and Demographic Education, Grade 8, (2002) p. 82

The Jews of Arabia and Muhammad

This part of Jewish history, though in reality involving only an insignificant minority of the Jewish people, has become the focus of attention in the Egyptian textbooks. The animosity that prevailed between the Jews of Arabia and the founder of Islam is translated in some of the textbooks into a very negative description of the Jews as a whole. The Jews are portrayed as treacherous people, full of hatred to Islam and the Muslims, who plotted with the enemies of Islam against it. Therefore, they were punished by God and His Messenger.

The following two excerpts reflect of an Islamic tradition of an early indirect encounter of the Jews of Arabia with the new religion. Its historical authenticity is questionable.

What the commentators have said regarding the reason for the revelation of the story of the people of the cave [in the Qur'an] can be summarized as [follows]: the Quraysh [Muhammad's tribe in Mecca] sent [two people] to the learned men of the Jews in Medina [before Muhammad's emigration from Mecca to Medina in 622 CE] and told them: "Ask them about Muhammad: Describe him to them and tell them what he says, for they are the first People of the Book and they know what we do not know about prophets". So they went and came to Medina and asked the learned men of the Jews about the Messenger of God [Muhammad] and described him to them. They [the Jews] told them: "Ask him [Muhammad] about the three things about which we are [hereby] instructing you [to ask]. If he gives you the answer, he is a prophet sent [by God] and you should follow him. If not, the man is a pretender. Ask him about youths who were gone in ancient times and what happened to them, for a strange thing happened to them. Ask him about a roving man who traveled around east and west – what happened to him. Ask [as well] about the spirit – what is it? If he tells you about that – he is a prophet and you should follow him.

Commentary on Surat Al-Kahf, Grade 9, (2002) pp. 24-25

⁸ The story in general terms, with no identities and numbers, appears in the Qur'an (Al-Buruj, 4-8). The incident is attributed by Muslim commentators to the king of Yemen Joseph Dhu-Nuwas (sixth century CE), who converted to Judaism and persecuted the Christian community of Najran in northern Yemen.

Those who asked are the Quraysh infidels on the instruction of the Jews.
Commentary on Surat Al-Kahf, Grade 9, (2002) p. 199

The Prophet's Attitude towards the Jews

The Prophet started his life in Medina... by writing a treaty for the Jews which guaranteed their religious freedom, their places of worship, their property and rights, and obliged [the Muslims] to protect and support them on condition that they support him [Muhammad] against his enemy and not betray him or help his enemy or harm him.

What was their attitude, then, towards the Messenger and the [Islamic] mission?

They pretended to be delighted with the Prophet's coming [to Medina] and declared their willingness to cooperate with him, stand at his side, and support him against his enemies. The Prophet wanted to give them an opportunity in order to know their true intentions towards Islam and the Muslims. So he opened to them the gates of cooperation and camaraderie to the utmost limit. But they were harboring in their souls many things. ... Greed, malice and hatred filled their souls when they saw that Islam's standing in Medina was becoming firmly established and was spreading in Medina and beyond. They saw Aws and Khazraj [Medina's Arab tribes] rallying around the Prophet and forgetting the [state of] vengeance and hostility that had existed between them.

All that agitated their souls and they realized that their religious standing had disappeared and that their methods, which were based on exploitation, usury, arms sales, and on stimulating dissension and war among the [Arab] tribes here and there, had collapsed. Their resistance to Islam began as a covert one initially. Then, it became overt after the victory of the Muslims in the battle of Badr in the second year after the Hijrah [the Prophet's emigration to Medina, which symbolizes the beginning of the Muslim era and calendar] ...

Islamic Education, Grade 11, (2002) p. 74

The Prophet used with them three methods, which were:

1. The method of treaty
2. The method of war
3. The method of peace

The Jews in the Arabian Peninsula were [living] in many places, in Medina and in its vicinity, as follows:

1. The Qaynuqa' tribe [in Medina]
2. The Al-Nadir tribe [in Medina]
3. The Qurayzah tribe [in Medina]
4. The Jews of Khaybar

5. The Jews of Fadak
6. The Jews of Wadi al-Qura
7. The Jews of Tayma'

The Jews of the Qaynuqa' Tribe

The Qaynuqa' tribe was the first one to violate the treaty. They strove to stir up dissension, exploiting an incident of a Muslim woman who went to buy some jewelry from a Jewish goldsmith. He insulted her and she called for support to the Muslims. The Jews gathered and strife broke out between the two parties. God's Messenger went to the tribe of Qaynuqa', reminded them of their commitments and warned them against a battle like the battle of Badr. But they did not take his threat seriously, which made it necessary to put an end to the challenge they posed. He then besieged them [for] fifteen consecutive days until they asked him to let them leave the city. They went until they reached [the town of] Adhru'at on the Syrian border. By that the heart of Medina was purified of them, because they broke the treaty, dishonored their commitment and respected neither neighbor nor religion.

The Tribe of Al-Nadir

What happened in the [unsuccessful] raid of Uhud had an impact on the Jews, that is, the Jews of Al-Nadir tribe. They found a way out for their malice and rage, and started spreading rumors among the Muslims in order to weaken their determination. They would say: "No prophet has ever been inflicted by such a thing". The Prophet wanted to explore their intentions, so he went to their neighborhood near Qubba' and asked them to help him in [paying] blood money for one of the tribe of Amer who had been killed, thus implementing the treaty between himself and them. They welcomed him and his companions and said: "Yes, O Abu al-Qasem [Muhammad's agnomen], we shall help you in what you desire." They were deceiving him in order to contrive a conspiracy for his assassination. One of them climbed above the wall next to which the Prophet was sitting in order to cast upon him a rock which would kill him. But God revealed to His Messenger what they had contrived and he left the meeting hurriedly followed by his companions.

It became evident to him that they were a source of danger to the Muslims because of their treachery and betrayal. So he sent to them someone who demanded that they leave Medina. They were prepared to accept his demand had it not for some of the hypocrites [Arab inhabitants of Medina who embraced Islam outwardly but remained hostile to Muhammad], who encouraged them to stay, so they prepared for war. The Prophet besieged them until they surrendered and asked him to guarantee their property, lives and children until they left Medina. He made peace with them and some of them left for Khaybar while others [left] for Adhru'at in Syria.

The Tribe of Qurayzah

These [people] were living on the eastern side of Medina and stayed loyal to their treaty with God's Messenger. [But] when Medina came under the attack of the 'Groups' [Ahzab, a term denoting the pagan Meccans and their tribal allies], those Jews violated their treaty and exposed the south-eastern front of Medina to invasion and destruction. But God thwarted their trick and the "Groups" left disappointed. The Prophet then turned against the tribe of Qurayzah and they suffered greatly.⁹

The Jews of Khaybar

Khaybar was an asylum and a center for the Jews, as well as a source of dissension and plotting against Islam and the Muslims. Whenever they saw the banner of Islam raised high, their determination to oppose it increased. After the Messenger's return from Hudaibiyyah, and being safe from the Quraysh [the tribe of Mecca] under the truce he had made with them [in Hudaibiyyah]... the Messenger proceeded to Khaybar and besieged its people. They took shelter in their castles, where they sought asylum in one castle after another, until they felt strangled and asked for peace under which they would stay on their land – which became the Muslims' by virtue of conquest – on condition that they could keep half its yield. The Messenger made peace with them according to that arrangement. With that peace the Jews submitted and their political and economic power disappeared.

The Jews of Fadak

When the Jews of Fadak heard what had happened to Khaybar, they asked God's Messenger to spare their lives and [in return] they would leave their property at his disposal. He made peace with them on that [basis]. Then they asked to stay [on the land] and that he would treat them as he had done with the people of Khaybar. He granted their wish on condition that he would be free to send them away whenever he so wished and they accepted that.

The Jews of Wadi al-Qura

After Khaybar God's Messenger went to Wadi al-Qura and camped there at sunset. The Jews of this gorge had hosted [a number] of Arab people, so they received God's Messenger shooting [at him] and shouting [against him] from their castles. God's Messenger then mobilized his companions and lined them for battle. Then he called upon the Jews to [embrace] Islam in order to spare their lives and preserve their number. But they insisted on war to decide the matter. So he fought them and won and conquered it by force. He spent four

⁹ Though the text does not mention it here, Islamic historiography tells that after their surrender, the men of the tribe of Qurayzah – some 700 – were put to the sword and their wives and children were enslaved. Other sources do refer to that, and see below.

days in Wadi al-Qura, distributing the property [among the Muslims]. He left the land and the date palms in the hands of the Jews and made them work it.

The Jews of Tayma'

When the Jews of Tayma' heard what happened in Khaybar, Fadak and Wadi al-Qura, they made peace with God's Messenger, based on their paying the poll tax [Jizyah], and they were left on their property. Then, God's Messenger went back to Medina. With that, the Jews' power was ended and they no longer had any standing in the land of the Arabs which has been honored by God with Islam.

Lessons Derived from the Treatment of the Jews by the Prophet

1. The Prophet treated the Jews amicably and gently and opened to them the gates of cooperation, camaraderie and secure living with the Muslims. But he found [among them] only treachery and determination to fight him, which necessitated that they be treated according to their actions.
2. Religious racism dominates them. They are hostile to the Islamic religion and take a hostile position against any religion that is not theirs.
3. Ethnic racism is firmly established in their souls. They hate other ethnic groups and peoples.
4. They do not owe allegiance to the homeland where they live, nor keep a commitment. Rather, their life is based on treachery and betrayal.
5. The Jews of the past are the [same as the] Jews of today and of the future. [They are of] one kind. One should study them, study their ambitions, and arm oneself against them with every [possible] weapon.
6. In the War of Ramadan [1973], in what had preceded it and in its results, [one may find] a clear incarnation of the Jews' arrogance, deception and contempt of all values.

Islamic Education, Grade 11 (2002) pp. 74-77

Other, shorter, references to the Jews in the context of their relations with Muhammad are given below in chronological order. The Jews are stereotyped and prejudiced and the themes of treachery and hostility on the part of the Jews towards the Muslims are both present here as well.

General characteristics of the Jews

The attitude of the Jews toward the emerging Muslim society in Medina: The description of the Jews in the Qur'an is an eternal miracle [in itself], since it described them by the traits to which they have adhered throughout all their generations, such as stubbornness, material greed, slander, hypocrisy, plotting against Islam and the Muslims, and waging a war that is multifarious in its

methods and manifestations and one in its true nature and goal. One of these [manifestations] was the [Jews'] support of the hypocrites [Arab inhabitants of Medina who outwardly converted to Islam but remained hostile to Muhammad's leadership] and their rallying together of the pagans [of Mecca and the Bedouin tribes] in an attempt to annihilate the emerging Muslim group.

Islamic Education, Grade 10, (2002) p. 39

The Jews violate their treaty with Muhammad

The document [the treaty of Medina] defined the duties of individuals toward the group (i.e., the Muslim nation) and organized the relations between the Muslims and the Jewish inhabitants of Medina. They were allowed freedom of worship in return for [their] adherence to the treaties of the new Muslim society.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 72

What do we learn in this lesson?

- ...
- The Jews' violation of their treaty with the Messenger.

...When the Messenger came to Medina he found some Jewish tribes living in the city with the [Arab] people of Medina of the Aws and the Khazraj [tribes]... The honorable Messenger did not start a war with the Jews, nor did he argue with them... The Messenger concluded a treaty between the Muslims and the Jews which was known as "the Treaty of Medina". The Jews, as well as the Muslims, agreed to that treaty and to its provisions...

...But the Jews violated that treaty and the Messenger expelled them from Medina...

Exercises

Underline the right answer:

- When the Messenger concluded the treaty, it was agreed upon by the Muslims/the Jews/ the Muslims and the Jews.
- The Treaty of Medina provided for the freedom of worship for the Muslims/the Jews/the Muslims and the Jews.
- The Messenger expelled the Jews from Medina because they kept the treaty/violated the treaty/accepted the treaty.

What does the Jews' attitude to the Treaty of Medina they signed with God's Messenger indicate?

(Islamic religious Education, Grade 3, Part 2 (2002) pp. 21-22)

Unit Three: Islamic Positions

The unit's goals: It is desirable that at the end of this unit the student will be able to:

...

2. Become acquainted with the Jews' character and the way they should be treated.

Islamic Religious Education, Grade 4, Part 1, (2002) p. 26

The Jews' hostility towards the Muslims

A. The case of the newborn baby:

That [the newborn son of al-Zubayr Bin al-Awwam and Asma', daughter of Abu Bakr] was the first baby born to the emigrants [from Mecca] in Medina... The news spread all over Medina and put an end to the rumor that the Jews had cast a spell over the Muslims and that no baby would be born to the emigrants.

Asma', Daughter of Abu Bakr, Grade 6, (2002) p. 28

Strong belief cancels [all] rumors and superstitions. God granted Asma' her first baby in Medina in order to nullify the claims of the Jews who were living there that they had cast a spell over the Muslims that no baby would be born to them in Medina.

Asma', Daughter of Abu Bakr, Grade 6 (2002) p. 29

"The Muslims rejoiced over the baby because it put an end to the Jews' rumors."

(Asma', Daughter of Abu Bakr, Grade 6 (2002) p. 30)

The Muslims rejoiced over him a lot, because the Jews had said that they had cast a spell over the Emigrants and that they [the Emigrants] were afflicted by sterility and would never see a baby. So its birth was [like] an arrow returning to the enemy's chest. The Muslims rejoiced greatly at Abdullah's birth and at the refutation of what the Jews had believed in.

Asma', Daughter of Abu Bakr, Grade 6 (2002) p. 33

B. The Jews' alliance with the Hypocrites:

Hypocrisy appeared in Medina after the Muslims there had been strengthened and become a power feared by its enemies. That power made some of the people behave outwardly as Muslims, grudgingly, while harboring hostility and hatred toward it and its followers. The Jews and others who went astray supported them in that.

Commentary on the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11 (2002) p. 47

These hypocrites said to those who hated the guidance revealed by God to His Prophet, namely, the Jews and those who were like them: “We will obey you in some matters”, namely, we will obey you in some of your matters... chief among them being the hostility to the Messenger and to what he brought from his Lord... God said about them in another verse: “Have you not considered the hypocrites? They say to their fellow-unbelievers among the People of the Book: ‘If they drive you out, we will go with you. We will never obey any one who seeks to harm you. If you are attacked, we will certainly help you.’ God bears witness that they are lying.”

Commentary of the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11 (2002) pp. 69-70

The hypocrites hoped for a decisive victory by the Byzantines and for an outright defeat to [be suffered by] the Muslims. Some of them gathered in the house of Suweylim the Jew and were holding the people back from [participating in] the [forthcoming] raid [against the Byzantines]. God’s Messenger then sent Talhah Bin Ubaydallah at the head of [other] people and ordered them to burn the house over them.

Islamic Education, Grade 10, (2002) pp. 68-69

The Jews and their like - the unbelievers and the hypocrites - would ask you [Muhammad] about the time of resurrection, out of stubbornness and as a means of testing you.

Commentary on the Surahs of Al-Nur and Al-Ahzab, Grade 10, (2002) p. 305

The hypocrites and the Jews in Medina threatened to kill him [i.e., Muhammad] if he did not stop calling upon them to [embrace] Islam.

Commentary on the Surahs of Al-Nur and Al-Ahzab, Grade 10, (2002) p. 172

And Muhammad did try to proselytize individual Jews:

A Jewish boy, who was serving the Prophet, became ill. The Prophet came to visit him, sat near his head and said to him: “Embrace Islam.” He [i.e., the boy] looked to his father, who was present there, and he [the father] told him: “Obey Abu al-Qasem [Muhammad’s agnomen].” So he converted to Islam. The Prophet went out [of the house] saying: “Praise to God who saved him from [Hell’s] fire”.

Selected Prophetic Sayings [Ahadith], Grade 10, (2002) p. 41

C. Other examples of less than amicable relations between the Jews and the Muslims in Medina before open hostilities began:

The People of the Book were reading the Torah in Hebrew and interpreting it to the people of Islam in Arabic. God’s Messenger then said: “Do not say that

the People of the Book tell the truth, and do not say that they lie [either]. [Just] say: We believe in God and in what He has revealed to us”.

Selected Prophetic Sayings [Ahadith]..., Grade 10 (2002) p. 97

...Zayd Bin Thabet [the Prophet's secretary]... said: “God’s Messenger ordered me, and I learned Syriac from [some] Jews. He [the Prophet] said: ‘By God, I do not trust the Jews in my correspondence [in Syriac]’. Barely half a month passed until I learned it and became proficient in it. I used to write for him to them [the Jews] and read their letters to him.”

Studies in Theology: Tradition and Morals, Grade 11, (2001) p. 252

The Jews were pretending to have sneezed in his [the Prophet’s] presence hoping that he would say [the Islamic blessing]: “May God have mercy on you.” [But] he would say: “May God guide you [to Islam] and improve your mind”.

Selected Prophetic Sayings [Ahadith], Grade 11, (2002) p. 140

The war against the Qaynuqa’ tribe

The Expulsion of the [Jewish] Tribe of Qaynuqa’

What do we learn in this lesson?

- The Jews are a people of betrayal and treachery.

...

The lesson’s goals

It is desirable that at the end of the lesson the student will be able to:

- Define the reasons for the war between the Muslims and the Jews of the Qaynuqa’ tribe.
- Mention some of the Jews’ blameworthy characteristics.
- ...

Information and enriching activities

The Jews of Medina: The tribes of Qaynuqa’, Nadir, Qurayzah. All of them violated their treaties with the Messenger and the Muslims. Their punishment was expulsion from Medina, as well as extinction and perdition....

While the Muslims were celebrating their victory over their [pagan] enemies at the battle of Badr and were exchanging greetings of joy because of that great victory, the Jews of the Qaynuqa’ tribe revealed their malice and showed their hostility to the Muslims with no regard to neighborliness, even though they had been living in Medina with the Muslims... The Muslims waited [to see] what the days would reveal regarding the Jews’ trickery, deceit and hostility. History tells us that the Jews continued to plot against the Muslims and to attack what was sacred in their eyes, which pushed the Muslims to declare war against them in order to defend their dignity and honor...

The Jews took refuge in their castles and fought from them. The Messenger besieged them tightly for fifteen nights... until they were forced to surrender. The Messenger let them leave Medina to Syria, according to their request. They did not live long there, as most of them perished.

... Then the teacher asked his students saying: What are the lessons learned from this? How should the Muslim deal with followers of the other religions? Ahmad said: "The Jews are traitors. They did not honor the treaties that existed between them and the Muslims, and did not respect the[ir] neighbor's rights. But the Muslims keep the[ir] treaties, treat the[ir] neighbor well and deal with the followers of the other religions kindly..."

Exercises

...

5. The Jews do not show regard for the neighbor's right and do not honor treaties. Give, from what you have learned, [an example] that proves that.

Information and enrichment activities

God Almighty says about the Jews' hatred toward the Muslims:

"You will find that the most implacable of men in their enmity to the faithful are the Jews and the pagans..." (The Table, 82).

Islamic Religious Education, Grade 4, Part 1, (2002) pp. 32-34

The war against the Nadir tribe

The Messenger strengthened the Muslims' front in Medina and besieged the Jews of the Nadir tribe, who had exploited the Muslims' defeat [in Uhud] in order to plot to kill the Messenger, until they surrendered and submitted to his decision that they leave Medina.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1 (2002) p. 73

The gathering [of people] in this world is of two types: The first one [happened] when the Prophet evicted the Jews from Medina to Syria...

Selections of Theology, Grade 8, (2002) p. 32

It was in Medina when a group of Jews, the tribe of the Nadir, attempted to kill the Messenger while he was sitting with them in their house. They violated the treaty that existed between them and him. God told him of their betrayal and ordered him to fight them. He [the Prophet] besieged them for several days, and they fortified themselves in their castles. But God cast fear in their hearts and they asked the Messenger to [let them] go out from Medina. He set a condition that they carry from their property only a camel load and leave their weapons. Every man among them destroyed his house

before leaving, and that is what the Jews did when they left the land of beloved Sinai after its liberation.

... We learn from this that the Jews do not keep their treaties. They betrayed God and His Messenger before God took revenge on them. They are always like this.

Islamic Religious Education, Grade 5, Part 2, (2001) pp. 12-13

Exercises

- What do we learn from the story about the expulsion of the tribe of Nadir?
- What do you think of the Messenger's treatment of the Jews?
- There were two other groups [of Jews] in Medina except the tribe of Nadir. Who are they? Did they betray the Muslims as well? Resort to the school library for help.

Islamic Religious Education, Grade 5, Part 2 (2001) pp. 12-13

The Unit's Goals

After studying this unit the student should be able to:

...

- Infer from the [Qur'anic] Surat al-Hashr [Exile] some of the characteristics of the Jews...

Islamic Religious Education, Grade 5, Part 2 (2001) p. 11

Heroism and Sacrifice

What do we learn in this lesson?

...

- Some of the characteristics of the Jews.

Islamic Religious Education, Grade 5, Part 2 (2001) p. 11

The war against the Qurayzah tribe

Some Jews headed by Huyayy Bin Akhtab, went to Mecca and met with the nobles of [the] Quraysh. They incited them to fight the Muslims [in Medina], and they [i.e., the Quraysh] agreed. Then they [the Jews] went to the tribe of the Ghatafan and called upon them to fight the Muslims and they too agreed. The Quraysh set out with their Ethiopians and those who followed them, all in all an army of close to ten thousand men.

During that stressful time the Jews of the Qurayzah tribe violated their treaty with the Muslims and joined the armies of [those] groups. Then, the Muslims' misfortune, increased...

Commentary on the Surahs of Al-Nur and Al-Ahzab, Grade 10, (2002) p. 191

[The Muslims] felt extremely disquieted and frightened, because their enemies were besieging them and because the tribe of Qurayzah had violated its treaties [with them].

(Commentary of the Surahs of Al-Nur and Al-Ahzab, Grade 10 (2002) p. 195)

Of what raid do the noble verses speak? When was it? What was the position of the Qurayzah tribe?

Commentary of the Surahs of Al-Nur and Al-Ahzab, Grade 10 (2002) p. 199

What do we learn in this lesson?

... The Jews' hostility towards the Muslims.

The Surah [of the Confederate Tribes – al-Ahzab] also relates of the raid against the [Jewish] tribe of Qurayzah and of the violation by the Jews of their treaty with the Messenger.

Islamic Religious Education, Grade 6, Part 2, (2002) p. 6

..The raid of the Ahzab [groups] in which Quraysh [the pagan tribe of Mecca], the groups of the Arabs [i.e., the Bedouin tribes] and the Jews went out to fight the Muslims in Medina.

Social Studies: Egyptian Environments and Personalities, Grade 5, Part 1 (2002) p. 29

The [Qur'anic] verses talk about the Trench Raid [Ghazwat al-Khandaq] which is also called the Groups Raid [Ghazwat al-Ahzab] and describe how the forces of evil, namely, the polytheists and the Jews, rallied against the Prophet and the believers.

Islamic Education, Grade 9, (2002) p. 23

The word "Lahn" [an Arabic word that usually means "melody", but also 'grammatical mistake'] has two meanings. One of them is indirect expression in talking so that no one except your interlocutor can understand. An example for that is what the Messenger said to some of his companions in the Raid of the Groups [Al-Ahzab]: "If you find out that they – the [Jewish] tribe of Qurayzah – commit a treachery, give me a 'lahn' I know".

Commentary of the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11 (2002) p. 74

Put a V or an X sign on the right side of each of the following phrases:

...

- The Jews violated their treaty with the Messenger during the Raid of the Groups [Ahzab]."

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1 (2002) p. 81

[The Meccan pagan tribe of] Quraysh tried to negotiate with the Jews of the tribe of Qurayzah, who had been left by the Messenger with [the task of] defending Medina from the south. But the Messenger succeeded in driving a wedge between the Jews and the [assaulting] tribal confederacy [Ahzab].... Then, following the withdrawal of the Ahzab, the Messenger put an end to the existence of the tribe of Qurayzah in Medina, after they had violated the treaty.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 74

When the Prophet came back from the Trench [Raid], laid down his arms and washed, [Angel] Gabriel came to him and said: “O Muhammad, you laid down the arms [but] we, by God, have not... Go out to [fight] them.” The Prophet said: “Where to?” [Gabriel] said: “Here” and pointed to the Qurayzah tribe. Then the Prophet set out to [fight] them.

...After the Muslims besieged the Qurayzah tribe twenty five nights they submitted to the verdict of Sa’d Bin Ma’adh. He decreed that their men be killed, their property be divided [among the Muslims] and their women and children be taken captive. The Messenger said to him: “You have sentenced them by the sentence of God from above the seven skies.”

...God repelled their [i.e., the Muslims’] enemies... and enabled them [the Muslims] to punish the treacherous ones among the Jews.

Commentary of the Surahs of Al-Nur and Al-Ahzab, Grade 10 (2002) pp. 218-220

After the armies of the groups had left... God with His power brought down those who had assisted and supported them (against you) – the Jews of the Qurayzah tribe – from their strongholds and put them in your hands... some of them you slew – those are the men, and others you took captive – and those are the children and the women. “He made you masters of their land”, i.e., God has given you the land of these Jews and their crops as an inheritance, and has also given you their houses, namely, their castles and property which they left after them, such as their money and livestock.

Commentary on the Surahs of Al-Nur and Al-Ahzab, Grade 10, (2002) pp. 217-218

Who are those that are meant [in the verse] by “those who supported them from among the People of the Book”? What happened to them? To whom did their houses and property go?

Commentary of the Surahs of Al-Nur and Al-Ahzab, Grade 10 (2002) p. 220

How would you explain each of the following?

...

- The Messenger's resolute attitude towards the Jews.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1 (2002) p. 80

The war against Khaybar

Unit Four: The Emergence of Islam

Goals

At the end of the study of this unit the student should be able:

...

- To determine the Messenger's attitude towards the Jews of Khaybar.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1 (2002) p. 62

Khaybar is located north of Medina. It was inhabited by a group of Jews of the Nadir tribe, after their departure from Medina. They built there fortresses and castles and declared themselves to be the Muslims' enemies. The Messenger decided to put an end to the danger they posed and besieged them in the seventh year of the Hijra. Their fortresses and castles fell one after another, and they ran away. Some of them were permitted to remain and work their lands in return for paying [as a tribute] half of their yields to the Muslims. Thus, the Messenger of God eliminated the Jews' wickedness in the Arab land.

This resolute attitude by the Messenger towards the Jews was a result of their betrayal of the Muslims and their alliance with their [i.e., the Muslims'] enemies. As regards the Jews who were cultivating some of the lands of Khaybar, they remained [there] until Caliph Umar Bin al-Khattab came and expelled them.

Having disposed of the danger posed by the Jews in the Hijaz [region], the Messenger sent letters to the heads of the Arab [Bedouin] tribes and to the kings of the neighboring states in which he called upon them to [embrace] Islam.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 75

At the beginning of the seventh year of the Hijra the Messenger of God ordered to prepare for a raid against Khaybar, because the Jews of Khaybar had incited the groups [of Bedouin tribes who attacked Medina earlier] and made an alliance with the Bedouins against the Muslims, until Khaybar had become an asylum for those who intrigued against the Muslims...

By that [the victory over the Jews of Khaybar], their might was broken, as well as their power with which they had been threatening the Muslims and supporting God's enemies.

Islamic Religious Education, Grade 6, Part 2 (2002) pp. 47-48

The Messenger fought the Jews of Khaybar because they:
Did not pay the land tax [Kharaj] – did not fight on his side at Uhud – incited the [tribal] groups.”

Exercise, Islamic Religious Education, Grade 6, Part 2 (2002) p. 50

The raids [carried out] during the time of Islam were numerous. [They were] for the purpose of propagating Islam, reclaiming the Muslims' rights and property from the Quraysh infidels, repelling the Jews' aggression and treachery, and securing the borders of the Muslim state against treachery and the greedy ambitions of the Persians and Byzantines.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Exercise and Activity Booklet, Grade 7, Part 1, (2002) p. 35-answers side

The life of the Jews of Arabia under Muhammad's rule after their defeat

An episode portraying the Jews in an unfavorable light:

When God's Messenger sent Abdullah Bin Rawwahah to the Jews to appraise the land tax [kharaj] that was imposed on them, they offered him some money. He then said to them: “As regards the bribe you have offered, it is forbidden and we do not take it.”

Islamic Education, Grade 11, (2002) p. 95

The following two quotations, which may have discussed the same case (with different endings), present a somewhat more positive attitude towards the Jews.

Abdullah Bin Sahl was found dead in Qulayb in [the area of Jewish] Khaybar. His brother came... and his two uncles... to God's Messenger.... The older of the two uncles spoke and said: “O Messenger of God, we found Abdullah killed in Qulayb at the heart of Khaybar.” The Prophet said: “Will the Jews prove their innocence by oaths of fifty [men] who will swear that they did not kill him?” They said: “How can we accept the oaths of the polytheist Jews?” He then said: “Will fifty men of you[r tribe] swear that they [the Jews] killed him?” They said: “How can we swear regarding a matter we did not see?” The Prophet then paid the blood money for him [the killed man] from his own money.

Selections for the Explanation of [the Book of] "Selection", Grade 10, (2002) pp. 452-53

...[The body of] a man from the Ansar [party], who had been killed, was found in the Jews' cistern. God's Messenger sent [a messenger]... to the Jews and obliged them to offer the oath of fifty men. The Jews said to him: "We shall swear." Then he said to the Ansar: "Will you swear [that the Jews killed him] and get your right [i.e., blood money]?" The Ansar said: "We shall not swear." He then obliged the Jews to pay the blood money for him because he had been killed among them.

...As for the Prophet's words to the Ansar: "Will you swear and get your right?" – it was a kind of criticism because they had said: "We will not accept the oaths of the Jews".

Selections for the Explanation of [the Book of] "Selection", Grade 10, (2002) pp. 453-54

The Jews and the Muslims after Muhammad

There is one source that mentions the Jews of this period – negatively.

The Prophet's death was a severe test for both the believers and the hypocrites. The believers clung to their religion and refused to give it up, and the hypocrites declared their apostasy and practised it openly, which made the Jews and the polytheists prepare for fighting the Muslims.

Usamah Bin Zayd – Youngest Commander in Islam, Grade 7, (2002) p. 43

Abu Bakr started his caliphate in the gravest [situation] encountered by a ruler beginning his reign. He confronted the dissension of the apostates and the Jews and polytheists lying in wait [for him]... Should he postpone sending Usamah's army [to Syria] until he finished eliminating the apostates and until he prepared for fighting the Jews and the polytheists in case they set out to fight the Muslims?

Usamah Bin Zayd – Youngest Commander in Islam, Grade 7, (2002) p. 44

What [was] the attitude of the Jews inside the Arabian Peninsula towards the Muslim state after the Prophet's death?

Usamah Bin Zayd – Youngest Commander in Islam, Grade 7, (2002) p. 48

[Usamah's raid] ensured more security for the Islamic state inside the Arabian Peninsula and afforded the Muslims a threatening position at the time that the Jews, who had been expelled from Medina, were starting a skirmish with them.

Usamah Bin Zayd – Youngest Commander in Islam, Grade 7, (2002) p. 54

Followers of other religions embraced Islam and wanted to plot against it like Abdullah Bin Saba¹⁰...

Studies in Theology: Theological Matters, Grade 9 (2002) p. 13

The Jews in Modern Times

The Egyptian textbooks in general do not attack the Jews of modern times, except in the context of the Middle East conflict. But there are cases in which Islamic education textbooks apply the stereotypes of the Jews of Muhammad's time to today's Jews.

Lessons Derived from the Treatment of the Jews by the Prophet

- The Prophet treated the Jews amicably and gently and opened to them the gates of cooperation, camaraderie, and secure living with the Muslims. But he found [among them] only treachery and determination to fight him, which necessitated that they be treated according to their attitude toward him.
- Religious racism dominates them. They are hostile to the Islamic religion and take a hostile position against any religion that is not theirs.
- Ethnic racism is firmly established in their souls. They hate other ethnic groups and peoples.
- They do not owe allegiance to the homeland where they live, nor [do they] keep a commitment. Rather, their life is based on treachery and betrayal.
- The Jews of the past are the [same as the] Jews of today and of the future. [They are] all the same. One should study them, study their ambitions, and arm oneself against them with every [possible] weapon.
- In the War of Ramadan [1973], in what had preceded it and in its results, [one may find] a clear incarnation of the Jews' arrogance, deception and contempt for all values.

Islamic Education, Grade 11, (2002) p. 77

The description of the Jews in the Qur'an is an eternal miracle [in itself], since it described them by the traits to which they have adhered throughout all their generations, such as stubbornness, material greed, slander, hypocrisy, plotting against Islam and the Muslims, and waging a war which is

¹⁰ Abdullah Bin Saba' was a convert from Judaism, a fact that is emphasized in Saudi textbooks, for example, but not mentioned here.

multifarious in its methods and manifestations and one in its true nature and goal.

Islamic Education, Grade 10, (2002) p. 39

On one occasion the Jews are portrayed as a tool in the hands of Imperialism against the Arabs:

The French authorities did not only encourage the immigration of French Jews and other Europeans to Algeria. They [also] granted French citizenship to the[se] Europeans and Jews to encourage them to stay [there] and colonize [the country].... The colonization and policy of acculturation pursued by France in Algeria aimed at liquidating the Arab and Muslim Algerian identity.

History for Public High School, Grade 11, (2002) p. 186

However, in at least one case there is a positive reference to a Jewish individual – Albert Einstein – in a chapter about his scientific achievements. Following are excerpts describing his Jewish background:

Einstein (1879-1955)

He was born on March 14, 1879 in the city of Ulm in southern Germany to a Jewish family....

It should be mentioned that Einstein experienced what the Jews of Germany experienced in 1933, which stirred the latent religious tendencies within him, and he became a member in the Jewish [nationalist] movement, although he called for the establishment of a world government. Einstein excused himself from not becoming president of the State of Israel by declaring his incapability of dealing with human nature, although he had been successful in dealing with physical problems.

Principles of Philosophy, Logic and Scientific Thinking, Grade 9, (2002) pp. 116, 118, respectively

The Jews and the Palestine Conflict

Though the language is mostly neutral, negative tones do sometimes penetrate the historical review of the Arab-Israeli conflict as presented in a history textbook for high school students. Other sources are far less restrained, as can be seen in the quotations below.

A. The emergence of Zionism and Jewish immigration to Palestine

The description here is relatively objective, although lacking.

The Jews were dispersed in the countries of the world, aspiring at the same time to return to Palestine one day. That remained their hope since the Babylonian captivity. After a thousand years these hopes were renewed, but in the fashion of the nineteenth and twentieth centuries.

The intellectual awakening... in Europe raised [as well] the intellectual level of the Jews. Also, the great economic breakthrough, which encompassed most of Europe, gave the Jews a wide opportunity to devote their economic skills to amassing large fortunes. Since the nationalist theory was prevalent in the modern age, the Jews – who lived mainly in a “ghetto” of their own – strove to preserve their special Jewish fundamental characteristics vis-à-vis the increase in nationalist feelings among the peoples among whom they were living, which escalated the hostility between the Jews, on the one hand, and the European Christian peoples, on the other hand.

From the beginning of the nineteenth century the Jewish intellectuals sought ways of transferring the Jews to Palestine, which was considered the Promised Land – the land that God had promised to God’s Chosen People – which would gather the Jews who had been dispersed among the various peoples of the world since ancient times.

In 1897 the first Jewish congress [i.e., the first World Zionist Congress] was convened to discuss the Jewish question. In it the idea of establishing a national home for the Jews was defined. Later, in a general congress in 1905, Palestine was determined as the national home for the Jews, under the motto: “the return to Palestine.”

That was the beginning of the Zionist movement – the return to Palestine. The World Zionist Organization was established, as well as the Zionist fund [i.e., the Jewish National Fund], to finance the immigration operations and the purchase of land for the Jews who immigrated to Palestine.”

History for Public High School, Grade 11, (2002) p. 266

Throngs of Jews started pouring into Palestine because of the oppression of the Jews by Hitler and his Nazi regime.

History for Public High School, Grade 11, (2002) p. 269

Though not necessarily supporting the Jewish narrative of the Holocaust, the following quotation does not try to refute it either. Its purpose, like that of the preceding quotation, is to show the impact of Nazism on Jewish immigration to Palestine.

“While Nazi Germany was breathing its last breaths, the Jewish Agency started an extensive propaganda [campaign] regarding the hideous crimes committed by the Nazis against the Jews of Germany and Eastern Europe. They even reached [a figure of] about six million victims killed or incinerated

by the Nazis. In the wake of the Second World War the Jewish Agency transferred tens of thousands [Jews] from Germany to Palestine, to an extent that angered the British Mandate authorities, as the country could not absorb these [people] except at the expense of the Arabs there. In other words – if a national home was to be established in this way, it could not have been attained except by exterminating the Arabs of Palestine.

History for Public High School, Grade 11, (2002) p. 272

B. References to Zionism's plans and methods

There are very few references to Zionism in the Egyptian school textbooks, and they are mostly negative:

Zionism has its expansionist schemes expressed by the phrase “from the Nile to the Euphrates” including a studied time-table [for their realization] which ends at the end of the twentieth century.

History for Public High School, Grade 11, (2002) p. 278

The Zionist organizations used their clandestine terrorist organs to pressure England. It was at the hands of terrorists that the English Minister [of State] Lord Moyne was assassinated [in Cairo in 1946]. The Zionist terrorists blew up the King David Hotel in Jerusalem along with its occupants on June 22, 1946.

History for Public High School, Grade 11, (2002) p. 273

The Zionist forces carried out Terrorist operations, such as the Deir Yassin massacre of women and children, in order to create panic among the Palestinians.

History for Public High Schools, Grade 11, (2002) p. 275

C. References to the Jews in the context of the 1948 war and its aftermath

Main points are: that the Jews are the enemies of the Egyptian people, and are treacherous, they were organized into gangs, and the Egyptian army went into Palestine to drive them out.

In the midst of this corrupt [political] life [inside Egypt], the Egyptian army, [together] with the other Arab armies, entered the land of Palestine [in 1948] to rescue it from the Jewish gangs.

The Struggle of the People of Egypt, Grade 7, (2002) p. 80

The Egyptian army fought in Palestine to drive the Jews out of it.

The Struggle of the People of Egypt, Grade 7, (2002) p. 128

"The Jews attacked the al-Faluja [Egyptian] garrison [in 1948-49] with a large army of eleven thousand [men], equipped with the newest arms and supported by tanks on the ground and by aircraft in the sky. The treacherous

ones began strafing that garrison with burning fire. They stood waiting for the garrison to surrender at any moment. But their hope was disappointed. They were like one who tries to catch the wind or write upon the water.

The Struggle of the People of Egypt, Grade 7, (2002) pp. 80-81

“The treacherous ones began strafing the garrison with burning fire.”

The “treacherous ones” are: the English – the French – the Jews.

The Struggle of the People of Egypt, Grade 7, (2002) p. 82

The Jews imagined... that their feet stood firmly in the east, and the Imperialists imagined that the torch of liberty and glory in the country had been extinguished... The Jews, the King and the Imperialists forgot that underneath the ash a spark of fire was about to flare up.

The Struggle of the People of Egypt, Grade 7, (2002) p. 81

“The Jews, the King [of Egypt] and the Imperialists forgot that underneath the ash a spark of fire was about to flare up.” Define, from the phrase, the people’s enemies.

The Struggle of the People of Egypt, Grade 7, (2002) p. 83

D. References to the Jews after the 1973 war and the peace treaty

The first three of the following quotations are taken from one source, a description of a visit by an Egyptian family to Sinai after its final evacuation by Israel following the peace treaty between the two countries. An attempt is made here to relate the Jews of today to those who fought against Muhammad in the seventh century CE, with the accompanying negative connotations. The Jews are still called “the enemy”. The fourth quotation is an excerpt from a poem, that presents the Jews – in the context of the peace agreement between the two countries – as people whom no one can trust.

These are the fortifications of the Bar-Lev Line¹¹. God gave us victory over the Jews as He had given the Messenger victory over them in Medina and destroyed their fortifications upon their heads

Islamic Religious Education, Grade 5, Part 2, (2001) pp. 11-12

The family visited the village of Yamit,¹² which is a village on the Egyptian border in Sinai. Everyone saw that the village had been destroyed and not a

¹¹ The Bar-Lev Line: The Israeli line of fortifications on the eastern bank of the Suez Canal, built after 1967 and stormed and captured by the Egyptians in the first phase of the October War of 1973.

¹² Yamit: a Jewish town built in the early 1970s and then evacuated and destroyed by Israel in 1982, in accordance with the peace treaty with Egypt of 1979.

[single] house was left standing. Mahmud said: “Why did the enemy destroy the village before leaving it?” Father said: “This is what the Jews do in every place they leave, so that the local people should not benefit from it, exactly as the tribe of the Nadir in Medina did with the houses they left which they destroyed ...”

Islamic Religious Education, Grade 5, Part 2, (2001) p. 14

Father said: ‘What do we learn from this [Qur’anic] Surah [i.e., Surat al-Hashr – Exile]?’

Mahmud said: “We learn from it precious lessons, some of which are:

...the Jews are a people of betrayal and treachery.”

Islamic Religious Education, Grade 5, Part 2, (2001) p. 16

... We have already had experience of these people before
And experienced enmity and feud
We have already tasted treachery on their part before
And therefore we shall not be satisfied with sweet words...

Explanation

We know these people well. Our precious Book [the Qur’an] has informed us about them, and our experience with them emanates from our wars against them and from their feud and enmity toward us. We have seen and tasted their treachery. Therefore, we shall not be deceived by their talk about peace while they prepare for war and store up weapons for the day on which they will attack us.

Our Beautiful Language: Reading and Texts, Grade 7, Part 2, (2002) pp. 30, 31, respectively

“We already tried these people before and experienced enmity and feud”
The poet indicates that we have experience of the enemy. Explain.

[Answer:]

It is left for the student [to answer by himself].

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 7, Part 2 (2002) pp. 24, 11-answers side, respectively

The Jewish Holy Places

In spite of the negative attitude to the Jews throughout history, their holy places in Jerusalem are recognized.

Arab Jerusalem includes places holy to followers of the heavenly [monotheistic] religions. They are: ...

[Answer:]

The Al-Aqsa Mosque, the Holy Sepulcher and the Wailing Wall.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History – Exercise and Activity Booklet, Grade 7, Part 1, (2002) pp. 2, 1 - answers side, respectively

One of the first big clashes between the Arabs and the Jews was in 1929, as a result of the Jews' encroachment on the Arabs' right in [the Muslim holy place of] Al-Buraq,¹³ which includes the Wailing [Western] Wall, one of the Jews' holy places, which is adjacent to the Al-Aqsa Mosque.

History for Public High School, Grade 11, (2002) p. 269

¹³ The Western or Wailing Wall is named Al-Buraq in Islamic tradition, after the heavenly beast by that name on whom Muhammad rode in his nightly journey to Jerusalem and whom he tied to the Wall while ascending to heaven, according to Muslim belief.